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PHILADELPHIA.

For "The Friend."

John Griffith.

(Continued from page 10.)

In "Remarks upon the True and the False Ministry" which follow, John Griffith clearly sets forth that under the new covenant dispensation of light and life, gospel ministry is a divine ordinance as well as Christian liberty, either confined nor delegated to any particular self-chosen or man-appointed instrument, but to such only that are called as was Aaron by the Head of the church thereunto; being immediately anointed by the life, virtue and power of the Spirit of Christ, which is the sure guidance and sufficiency of all His. In this deeply interesting subject, the apostle Paul writes: "I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ." Again he saith: "I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power." And again he gave thanks and prayed for the Ephesians: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." "That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man," &c. This "revelation of Jesus Christ," then, this "gift of the grace of God," this "effectual working of His power," this "might by His Spirit in the inner man," is evidently that whereby this great apostle became a living minister of the unsearchable riches of Christ, and of the "mystery which, as he declared, from the beginning of the world hath been hid in God."

Well, how manifest is the expediency as well as truth of this! For what is ministry without the freshness of heavenly life; or unless it be under the putting forth and power of the anointing—the light, and life, and guidance of the Lord Jesus immediately dispensed? and is it not self-evident also, that to minister in or from the power from on high, there must be a waiting for said power, according to Luke xxiv. 49: Acts i. 8; until which receiving thereof, all that the poor instrument can say will be but words, or as sounding brass, or a tinkling cymbal? William Penn declares, "It is the spirit of the Lord immediately, or through the ministry of his servants, that teacheth his people to profit; and

to be sure so far as we take him along with us in our services, so far are we profitable, and no farther. For if it be the Lord that must work all things in us, and for ourselves, much more is it the Lord that must work in us for the conversion of others."

We can hardly refrain from quoting farther from Wm. Penn; whose practical teachings are so much in accordance with the spirit of these suggestions, as well as with the whole tenor of the valuable essay by John Griffith. He says: "Let us be careful neither to out-go our guide, nor yet loiter behind him; since he that makes haste may miss his way, and he that stays behind miss his guide: for even those that have received the word of the Lord had need to wait for wisdom, that they may see how to divide the word aright; which plainly implieth, that it is possible for one that hath received the word of the Lord to miss in the division and application of it, which must come from an impatiency of spirit, and a self working; which makes an unsound and dangerous mixture, and will hardly beget a right-minded living people to God."

I am earnest in this, above all other considerations, as to public brethren, well knowing how much it concerns the present and future state and preservation of the church of Christ Jesus, that has been gathered and built up by a living and powerful ministry, that the ministry be held, preserved, and continued in the manifestations, motions, and supplies of the same life and power from time to time.

And wherever it is observed that any one does minister more from gifts and parts than life and power, though they have an enlightened and doctrinal understanding, let them in time be advised and admonished for their preservation; because insensibly such will come to depend upon self-sufficiency, to forsake Christ the living fountain, and to hew out unto themselves cisterns that will hold no living waters, and by degrees draw others from waiting upon the gift of God in themselves, and to feel it in others, in order to their strength and refreshment, to wait upon them, and to turn from God to man again, and so to make shipwreck of the faith once delivered to the saints, and of a good conscience towards God; which are only kept by that divine gift of life that begat the one and wakened and sanctified the other in the beginning."

"The ministry of the Spirit," he continues, "must and does keep its analogy and agreement with the birth of the Spirit; that as no man can inherit the kingdom of God unless he be born of the Spirit, so no ministry can beget a soul to God, but that which is from the Spirit. For this, as I said before, the disciples waited before they went forth, and in this our elder brethren, and messengers of God in our day, waited, visited, and reached to us. And having begun in the Spirit, let none ever hope or seek to be made perfect in the flesh; for what is the flesh to the Spirit, or chaff to the wheat? And if we keep in the

Spirit, we shall keep in the unity of it, which is the ground of true fellowship."

John Griffith very strongly reprobates the one man system of ministry; which would delegate to itself the only ministerial channel of communication between the Head of the church and the church itself. He alludes to it as a craft or trade to secure temporal advantage, even in some instances wealth, position and influence; notwithstanding the true ministry under the new covenant is to be free, without money and without price. He also quotes from William Dell thus: "True preaching comes from true sending, and this comes from the grace of God." And upholds that the main design of gospel ministry is to turn the children of men to the grace of God in themselves as their guide into all truth. For where this is cleaved to, there will be help from God, which, as saith the Apostle, "always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

"It is," J. G. further says, "of the utmost consequence toward promoting truth and righteousness upon the earth, that the ministry be preserved according to its original institution, viz: under the immediate direction of the eternal Word of God, speaking as the oracles of God." This is much in accordance with the exhortation of the Apostle, viz: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen." Oh! that all who are called to minister by Him who is the High Priest of our profession, the Emmanuel, the Alpha and Omega of all, may be preserved in the littleness, the lowliness, the teachableness and docility of little children; that thus they may preach the preaching, and that only, that He bids them; not that which is received of or from man, neither in any way taught than by the revelation of Jesus Christ! Which will cause them to be good stewards of the manifold grace of God unto giving to others their portion of meat in due season.

In writing of young ministers, J. Griffith says: "There are but few children, however hopeful, that can bear much nursing and applause. Oh! the great hurt which hath been done by the forward affectionate part in some, laboring to bring forth divers before the right time, and by pushing on others too fast, who in their beginning were lively and very hopeful, to their great hurt and loss. Oh! then, what caution and care should be exercised, clearly to see in the true light what to lay hold of, and what to discourage in this important respect." Perhaps in this dilemma, there is no refuge for the young and inexperienced like deep humility and self-distrust,

and fear also of putting "confidence in a guide." There is no security like a humble mind; a mind always questioning its own wisdom, but ever seeking to do the will, and confiding in the wisdom of the Spirit of God. How carefully should these heed the still small voice—the gentle pointings either in constraint or restraint—of the Holy Spirit of Christ, who alone can give the power, and be the unction unto bringing forth fruit to His praise.

Whatever be the age or experience of any, it is the birth of Christ in the heart which must prompt the ministerial sacrifice, while to the same in every one must that utterance be directed. For it is Christ in man the hope of glory, through the revelation of His blessed Spirit, that must constitute the whole scope of the gospel of life and salvation under the new covenant, wherein He is come to teach His people himself, be it immediately or instrumentally. May our hearts be more and more lifted up to Him in living faith—the offspring and authority of this precious word nigh in the heart—after the petition, "Arise, O Lord God of Israel, into thy resting place; thou, and the ark of thy strength;" that we may thus be born truly of the incorruptible seed and word of God which liveth and abideth forever.

The essay entitled, "The True and False Ministry," as follows, is commended to the careful perusal and serious consideration of all:

"The prophet Joel, in a remarkable and excellent manner, sets forth the nature of gospel ministry. 'And it shall come to pass afterward, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy.' What prophesying is here intended is clearly described, 1 Cor. xiv. 3: 'He that prophesieth, speaketh unto men, to edification, and exhortation, and comfort.' Indeed great part of this chapter is excellently employed in setting forth gospel ministry, and the Christian liberty all have to exercise a right call thereunto. But let it be observed, the daughters were to be engaged therein, as well as the sons, by gospel law and rule; which was accordingly allowed and practised in the apostolic church. But where the learning and wisdom of man hath been introduced in the place of gospel ministry, it has, directly contrary to Christian liberty, wholly excluded women therefrom. What pride and arrogance must such men have, who exclude all from the ministry but themselves, for filthy lucre's sake! assuming to themselves the name clergy, calling others laity; a distinction the true church and Holy Scriptures are strangers to, which say, 1 Pet. iv. 10, 11: 'As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ.'

Here is the precious comfortable language of truth indeed, and perfect gospel liberty, which excludes none who have received a gift; that is, who are immediately called of God thereunto, as was Aaron. Exod. xxviii. 1 Chron. xxiii. 13, shows at large how Aaron was called, and, with his posterity, separated by the immediate appointment of God himself. The manner of their qualification, and how they should conduct themselves in the

priest's office during that dispensation, are all recorded with that exact clearness and punctuality, always used by the Almighty towards his poor dependent creature man, when he is pleased to enjoin him the observance of any law or ordinance. Therefore no man ought to receive any thing as an ordinance of God, unless it appears indisputably clear that he has commanded it; nor yet receive those men who have engrossed the ministry to themselves, unless they appear to have better authority for their undertaking, than their being taught by human means at schools and colleges.

But, alas! the powers of the earth enable many such to take the fleece, whether they feed the flock or no: Having learned this trade they appear as anxious how to make the most of it as any others. If any refuse to receive them as the Lord's ambassadors, and conscientiously forbear putting into their mouths, the usual method has been to call to the magistrate, Help! help! and to prepare war against such. But through the breaking forth and arising of the light of Truth, they have it not in their power to make such drudges of magistrates in general as heretofore. Neither do I think the generality are so much inclined to persecution themselves, especially among Protestants, as in time past; but do really believe many or most of them abhor the severest part of it, and are men of moderate principles. Their greatest unhappiness seems to be that of suffering interest to blind their eyes, and that it is so much for their outward advantage to keep mankind from receiving the true Light, which enlighteneth every man that cometh into the world, lest their craft should be endangered by the arising thereof. So here the blind lead the blind, which exposes both to the utmost hazard; yet such leaders frequently despise and deride those, who, from the constraining power and love of God, testify against their blindness; to whom the answer of our Lord to the learned Rabbies amongst the Jews may not be unapplicable: 'And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say we see; therefore your sin remaineth.'

(To be continued.)

Christian Earnestness.—This is not mere vehemence and heat. It is essential that it be informed with full intelligence—"zeal according to knowledge." The difference between fanaticism and zeal is chiefly a difference in knowledge. All beneficent energies are actuated by truth.

Christian earnestness is wise and thoughtful in the application of knowledge, in the judgment of persons, events, times and seasons; and while it seeks its ends with great steadiness, it does not rush on them blindly, at all risks.

Christian earnestness is very patient. While working all its forces, it learns to wait. It suffers disappointment, and labors on. It sees the expected harvest fail, and begins to sow again. In one word, Christian earnestness is a reproduction in our hearts of the tender and undying compassion of Christ. It is Christ living on in us, and working on for man's salvation. He who objects to a full hearted earnestness, must object to Jesus Christ, and to the plan of redemption by Him, and to the lives of the Apostles, and to the constancy of

the martyrs, and to the songs of the angels, and to all the gladness and glory of heaven.—*Alexander Raleigh.*

For "The Friend"

Life among the Indians: being extracts from the Journal of Thomas C. Battey.

(Continued from page 10.)

21st.—Evening.—Witnessed another of the dances, being a representation of the w Apache medicine dance, or as I would describe it, an Indian masquerade. All the performers, except two young women, wore hideous masks, some with distorted noses, hideously painted and fantastically dressed with feathers attached to their legs, arms, backs, and heads. The dresses, the latter consisted of light wooden frames. Small bells were attached to the legs, which made a jingling sound as they jumped around to the music of many voices and the beating of a drum, in a manner indicative of a thorough limberness of every joint in the body. The two young women were very prettily dressed, in garments made of some dark blue material for backs and fronts, the sides being of a brilliant scarlet and put in goring,—a broad flap of the same material, sewed around and over the arm-holes, serving for sleeves. Over this and above the shoulders was an ornament the most highly prized of anything worn by the young women, as it is by them esteemed the most beautiful. It consisted of a cape made of moose skin, and nearly covered with a kind of teeth obtained from the elk, only two of which are found in one animal, and not in two ways that many; they are not very plentiful and are highly prized as a consequence. There were three sets who took part in the dance, one of which represented old decrepit people, apparently bent with age, and half starved, dressed in buckskin and rags, and hideously masked with some white material over the face; with noses out of all proportion, and ears standing out several inches from the head.

The actors must have been highly gratified with the approbation manifested with their performance, as shout after shout of applause arose from the assembled multitude.

The dance ended about 10 o'clock, and became usually quiet. This dance represents the medicine the Apaches use to bring rain. When it has been a long time dry, it is continued the whole night, and the fourth succeeding night they state there will be thunder and rain; it being very "strong medicine" with the Apaches, but of course the Kiowa medicine is stronger.

22d.—After getting my wood for to-morrow I had the best session of school I have had since the Caddoe fright, there being seventy scholars in attendance, besides three young men as spectators, who behaved civilly, being constantly told to keep quiet and not talk. The difficulties in procuring even irregular school attendance are far beyond anything I have ever experienced; and times I labor under very great discouragements. These feelings are increased by other causes. Government informed the delegation to Washington last fall, and also wrote to the tribe, that it would give them but one treaty more, and if they failed to comply with the present requisitions of the department, would be the last effort made on their behalf, and they should be left to the folly of their choice. They have not, as a tribe, yet ful-

omplied with the requisitions made, though some of the chiefs (among whom is Kicking Bird) have done all that lies in their power to carry out the design of government; but as it has not been done by the tribe at large—they not having brought in all the stolen mules—I am at times almost overwhelmed with sorrow on their account. Should they not come to terms with the government, and as a consequence should bring sure destruction upon themselves, still I can but believe that this effort on their behalf, weak though it be, is in the ordering of Best Wisdom, that they be left without this excuse at least.

While I would not make any comparison between my weak efforts on behalf of the Indians, and of the worthy Friends who, in 1793, felt a religious engagement to attend a treaty the government was endeavoring to make with the Six Nations at Sandusky, and who after accomplishing their long and perilous journey, and spending nearly two months in fruitless endeavors to effect a negotiation with them, were compelled to leave them in sorrow; yet the considerations arising from contemplating that circumstance have afforded me at least this ray of comfort, that the want of success of the undertaking is no evidence of its not having been of Divine requiring.

23rd.—1st day of the week.—I was favored to have most of the day to myself, though an incident occurred which came near occasioning some loss not only to my enterprise, but to the encampment. I had been in the way of taking up my ashes in the morning, and pouring them out upon the ground in one place, not foreseeing danger from so doing, though the prairie is not burned off. But this morning while sitting alone in my tent, I heard the crackling of fire, and ran out quickly to see what it meant; when to my consternation the flames were rushing before a hard wind directly toward the tent, and were then but a few feet from it. In spite of my efforts, had not the Indians rushed to the rescue, it would have been consumed in a few minutes. Their blankets vigorously applied, soon subdued the flames, which were higher than our heads, singed my eye-brows, and at one time burned the grass within less than a foot from the tent, and rolled up its side. I learned that the great concern of the Indians on first perceiving the fire, knowing that it was "medicine day" with me, and that I was sitting in my tent alone, was, that I would know nothing of it until my escape would become impracticable, and that I would be burned. Notwithstanding the above incident my mind has been favored to feel a good degree of peaceful quiet, for which, as well as all other favors, I desire to be thankful.

3rd mo. 3rd.—While at the agency last week, having been very anxious to talk with the Kiowas, I spoke to the agent to let G. Conover go to camp with me for a few days as an interpreter, which being assented to, he yesterday came with a wagon prepared to move my tent, as the Indians are about to move camp. A company of Pawnees also came in last evening, giving notice of their arrival by their head man and two or three others coming into camp immediately, while the main party remained two or three miles distant. This morning a public reception was given them. The party, consisting of forty-five men, were seen coming over a ridge in single file, bearing a white flag. Approaching within twenty rods they planted their flag,

upon which was painted the single letter P, and sat down in a line on each side of it, facing the village. After sitting in this manner for perhaps half an hour, during which they maintained entire silence, and preliminary arrangements for their reception were made in the camp, the chiefs, followed by most of the head men and these by the young men, women and children, went forth to welcome them. Upon drawing near to them,—the Kiowa chiefs walking with a slow step and dignified mien,—some of the old women set up a chant in a shrill voice, whereupon the head chief of the Pawnees and two or three others, perhaps the nearest in rank, arose and with a quick firm step, approached the Kiowa chiefs, and after embracing them, retired to their former position. Others of the Pawnees came forward, a few at a time, until all had embraced and been embraced by the Kiowa chiefs and head men, the women remaining some distance behind, renewed their shrill chant from time to time. Some of the Pawnees occasionally placed a shawl or embroidered blanket upon the shoulders of a Kiowa, while several of the old men passed along in front of the whole line of the visitors shaking hands with them. After this the Pawnees set up a wierd song, during which Kiowa fathers, each carrying a small child in his arms, bearing a piece of stick in its little hand, young girls, and occasionally a woman, would approach the Pawnees, and selecting some one, would present themselves before him holding out the stick. Thereupon he would arise, place his hands upon the donor's head in a reverential manner, as if in blessing, pass them down the sides, following the arms, take the stick and sit down. Each stick thus given, was a pledge from the giver to the receiver for a pony to be presented when the visitors were ready to return to their homes. Old men from time to time addressing the Kiowas, urged them to liberality, to show the largeness of their hearts—the warmth of their friendship—by giving ponies to these poor Pawnees who had come so far to see them and renew their friendship, and not allow them to go back on foot as they came. I know not how many ponies were pledged to them, but there must have been many.

At the conclusion of the ceremony, the Pawnees arose in a body, ceased their singing, took up their flag and a part following one Kiowa chief, and a part another, accompanied them to their lodges to partake of their hospitality; the head chief with four or five others, including the flag-bearer, accompanied Kicking Bird to his lodge, thus becoming his guest.

Late in the afternoon our visitors gave an entertainment by which they received pledges for several more ponies. Having erected a kind of canvas amphitheater, about six feet in height, by setting poles in a circle perhaps forty feet in diameter, and stretching the canvas around them so that it could be slipped down sufficiently to allow of looking over the top, and being hideously painted, they proceeded to exhibit the Pawnee war dance, to the music of a drum, a string of bells and their own voices, toned to the highest pitch of anger. While dancing they appeared to be searching in every conceivable place for the enemy, and their uplifted implements of war, consisting of revolvers, tomahawks, war-clubs, bows and arrows, knives and even swords, showed but too plainly how they would be treated when found. Individuals filled in the

intervals between the dances, by telling of their former valorous exploits, not even omitting to mention that their victim were in some instances Kiowas, concluding by throwing their hatchets or tomahawks to the ground with such force as to cause the metal to ring again. Then with a gesture of covering it up, they went off, leaving it lying there; thus intimating that though they had been foolish and fought, they now rejoiced in the beams of peace, and hoped that the red men every where might live in peace one with another: all of this was received by the Kiowas with the loud response of "how,"—"how." Yes! yes!

(To be continued—)

For "The Friend."

Mary Capper.

(Concluded from page 11.)

Having had brought before us the record of this worthy hand-maiden of the Lord, and been permitted an insight into a life filled in no common degree with conflicts, provings and trials of various kinds, how encouraging should it be to us who are yet pilgrims and travellers upon this earth, (desiring to be safely gathered into that "haven of rest," whither we have a blessed hope and assurance her frail barque has long since been peacefully moored,) to feel that she, amid all the various afflictions dispensed by an All-wise Father, knew of an abiding hope and trust in the Almighty; even so, through living faith in the same Power, can we also be comforted with the same blessed hope "through the mercy of God in Christ Jesus our Lord," of a rest and peace beyond; and as through faithful obedience to the will of the Lord, we also endeavor to keep Him ever before us, looking singly unto our Great Leader and Guide, who, through his Holy Spirit will also grant unto us of the same saving faith, and will bestow upon us of His grace, which will ever be sufficient for all and every one of his truly humble followers; even so shall we be favored with that "peace which passeth all understanding," and "which the world knoweth not of, neither can it take away."

Oh! then, let us also press forward, for time is not at our disposal; the longest life is but short in which to prepare for the one whither we are all fast hastening, and to which there is *no end*.

Let us pause for a moment, and reflect upon this *time*, to which there is *no termination*; days, weeks, months and years (should they thus be numbered) will roll on, and yet the end will be no nearer than when first entered upon. And how do we wish to spend this eternity? surely there is but one answer from all lips, and it is useless to wait for it; as *all* would desire to gain admittance through the "pearl gates unto the celestial city," even so is there but *one way* to reach this blessed and everlasting abode of peace and rest, and eternal happiness; even through and by Him alone, who in his own words, said, "I am the Way, the Truth, and the Life, no man cometh unto the Father, but by me." And this way is open unto all, for the Lord has spoken it where He says, "Him that cometh unto me, I will in no wise cast out." Unto all is the invitation at one time or another extended; none need say they are forgotten, for the Spirit of the Lord strives with all, and the keen arrow of conviction is not partial in its probings. "God moves in a mysterious way," and in His own time

visits the hearts of his people, sometimes in one way, sometimes in another. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth;" thus, does He make known to all, that his Spirit is striving within, for they feel it, they know as they give heed to it, *who* it is that is pleading for admittance into the door of their hearts, that it is even their Father in heaven, seeking to come in and dwell with them, and take up his abode with them. Oh! then, do not turn Him away sorrowful, but let us open to receive Him, and never will there be a moment's regret; as He is allowed to have access by his Holy Spirit within the secret enclosure of the heart, his right dwelling place, He will fill us with His fullness. He will, as we listen to his teachings, lead us gently along step by step, into the "green pastures, and beside the still waters" of His own sheep-fold; and as we faithfully obey and follow our good Shepherd, and in sincerity of heart seek to do his will, He will unfold to us as we are able to bear it from time to time, of His own wondrous working power upon our hearts, and we shall be taught of "the saving knowledge of God," which is in, and by Christ Jesus our Lord.

The path that leads unto eternal life, is a straight one, and we need not expect the way to be an easy way as we travel onward; could we ask for such, knowing that He, our Redeemer, suffered, was buffeted, tempted, tried and afflicted; that He wandered in the wilderness, and in solitary places; that He was sought even unto death, and wore the "plaited crown of thorns." And when we know that it was through *great suffering*, and in submission to His Father's will, that He thus became obedient to death, even the death of the cross, thus making reconciliation unto God for the sins of the whole world, "That whosoever believeth in Him should not perish, but have eternal life," oh! how could we ask that our way be made easy, or that no trials or sufferings should be permitted us? Yet may we be sure nothing will be given us that is not needed, and although many bitter cups may be handed us, and deep waters passed through, yet He who metes these trials out to us, is the same who can give strength to bear them; and He knows our weakness; yet as the humble hearted one looks alone to the Lord for help, he will know of His grace being sufficient in every time of need, and if in the end permitted through adorable mercy, an entrance into the Holy city, we shall then know that "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

We shall conclude the extracts from the journal of Mary Capper, with the following, taken from her memorandum of Second month 14th, 1821.

"Our safety is in humility and in stillness, that we may be taught to know ourselves, and often to resort to the place where secret prayer is wont to be made; where the simple hearted wait for an increase of understanding, to know and to keep in the paths of uprightness, that they may be at peace. These read the Holy Scriptures with reverence and lowliness of mind, that they may come unto the Light, the Life and the Way, whereof the Scriptures do testify, even Christ the Lord."

A cheerful spirit is a great blessing.

For "The Friend."

The reading of the following poem by H. Bonar, has brought to remembrance our late dear and valued friend Hannah Gibbons, who in the course of her ministry, particularly in the latter years of her life, frequently referred to the clothing of "fine linen, clean and white," when speaking of the redeemed soul.

THE WHITE RAIMENT.

The babe, the bride, the quiet dead,
Clad in peculiar raiment all,
Yet each puts on the spotless white,
Of cradle, shroud and bridal hall.

The babe, the bride, the shrouded dead,
Each entering on an untried home,
Wears the one badge, the one fair hue,
Of birth, the wedding, and the tomb.

Of death and life, of mirth and grief,
We take it as the symbol true;
It suits the smile, it suits the sigh,
That raiment of the stainless hue.

Not the rich rainbow's varied bloom,
That diapason of the light;
Not the soft sunset's silken glow,
Or flush of gorgeous chrysolite.

But purity of perfect light,
Its native, undivided ray,
All that is best of moon and sun,
The purest of the dawn and day.

O, cradle of our youngest age,
Adorned with white, how fair art thou!
O robe of infancy, how bright!
Like moonlight on the moorland snow.

O bridal hall, and bridal robe,
How silver-bright your jewelled gleam!
Like sunrise on the gentle face
Of some translucent mountain stream.

O shroud of death, so soft and pure,
Like starlight on marble fair;
Ah, surely it is life, not death,
That in still beauty sleepeth there.

Mine be a robe more spotless still,
With lustre bright that cannot fade,
Purer and whiter than the robe
Of babe, or bride, or quiet dead.

Mine be the raiment given of God,
Wrought of *fine linen clean and white*,
Fit for the eye of God to see,
Meet for his home of holy light.

Selected.

HOLD ON—HOLD IN—HOLD OUT.

Hold on, my heart, in thy believing;
The steadfast only win the crown,
He who, when stormy waves are heaving,
Parts with his anchor, shall go down;
But he whom Jesus holds through all,
Shall stand, though heaven and earth should fall.

Hold in thy murmurs, heaven arraigning!
The patient see God's loving face.
Who bear their burdens uncomplaining,
'Tis they that win the Father's grace,
He wounds himself who braves the rod,
And sets himself to fight with God.

Hold out. There comes an end to sorrow;
Hope when the dust shall conquering rise;
The storm fortells a summer morrow;
The crown points on to Paradise.
The Father reigneth; cease all doubt;
Hold on, my heart, hold in, hold out.

Since the year 1868, the floors of all the workshops at the looking-glass factory in Chauny, have been sprinkled each day with a solution of ammonia. This simple precaution has, says the *Sanitary Record*, given to the workmen absolute immunity from all mercury poisoning, while some of the older employees, who had previously suffered from this affection, have since been relieved of all their symptoms.

Remarks on Dress.

After visiting Enniscorthy, Wexford, and other neighboring places in Ireland, Henry Hull in the 12th month, 1811, writes: "The horrors recently produced by the rebellion seemed to be revived in my mind, giving rise to serious and sorrowful reflections, and leading me to contemplate the mercy and strength of Omnipotence. Great, indeed, was the Lord's kindness to Friends, preserving them amid the dreadful carnage, as well as the sufferings which others passed through. When human blood flowed in streams through the streets, and multitudes were piked and thrown into the rivers, burnt in barns, houses, &c. and in many other ways tortured and slain, not one Friend was known to be killed, save a young man who forsook his peaceable principles and took up arms for his defence. We forsake Omnipotence, whither shall we flee for help! If He is humbly relied upon, He will be unto his people as a wall of defence, and make a way where there appears to be no way. But too many of those who saw these marvellous works of the Lord, and whose delivering power was vouchsafed, have forgotten these his mercies, and gone their own ways into the world. Alas! saith my soul, for these! So evident were the favors shown to Friends, that many other persons sheltered themselves in their habitations, and those of the Society who had deviated from the plain attire by which Friends are generally known, now saw their folly. In those calamitous times, fashionable clothing, of an expensive kind, was rather a passport to death than to honor; and at all times it is more a evidence of a weak understanding, than of a sound mind; for neither religion nor reason point it out as a means to promote the usefulness of the wearer. The great departure from plainness, which is evident among many of our young people, is rather a proof of the folly and ignorance, than of wisdom; since it is beneath the dignity and nobility of a Christian mind to be so much employed about, and pleased with, the covering of the body. Some it may be more the effects of the parent's pride, than that of the children; but this testimony of our Society to a simple, useful and not expensive manner of dressing and living is grounded in the Truth, and innovations will never be able to sap the foundation or overthrow it. I would recommend my young friends, to endeavor to see from whence those desires arise which lead them to follow a copy after the fantastical dresses and habits which are so continually changing. Neatness and cleanliness are certainly commendable, and if rusticity is offensive, simplicity is not, and surely simplicity and self-denial become a people called, as we are, to bear a testimony to the purity of the religion of Jesus Christ. I grant that there is no religion in the cut or color of a garment, but the exterior appearance is often an index of the mind; and if the inside of the cup and platter be made clean, the outside will be clean also—men do not gather grapes of thorns, nor figs of thistles, and conformity to the world in any of its corrupt ways and fashions, is not a being transformed, as the Scriptures of Truth exhort. Let us, therefore, strive so to walk in all things as the redeemed of the Lord, who make no provision for the flesh to fulfil the lusts thereof, but who are concerned to live unto Him who died for them, that the blessed and happy state of the redeemed ones may be conspicuous.

appear in the eyes of the world, that others may be induced to seek a release from the bondage there is in sin and corruption, and all the world's evil ways and fashions. Still communications corrupt good manners; where the precious gives way to the vile, good is oppressed and evil is advanced—thus little and little the oppressor may gain the ascendancy over the redeemed, and bondage may increase, and then suffering will be unavoidable. I much desire that the children of Friends may not be brought up in ignorance, so as not to know the grounds of the religious principles they profess, and why plainness is more commendable than imitating those who change because fashion is changeable."

A Recent Discovery at Pompeii.—The *Punch* of Naples reports an interesting discovery at Pompeii, consisting of a number of wooden tablets with writings. They were found and carefully arranged in an ivory box. The backs of the tablets are smooth and unwritten upon, and their faces, upon which the writing is found, are surrounded with a kind of frame or border. They are either separate, or tied together book-shape, with twine, in bundles of three and four. On the tablets thus bound together the writing is almost always in ink; but the characters on the single ones, which had been covered with wax, were engraved, and are still legible, though the wax has disappeared, as the sharp point of the style has cut into the wood beneath. The separate tablets contain receipts for payment of money, and bear the consular date, with the name of the day and the month and the amount paid. On the outside of the centre tablet of those bound in book form is written an index of the names contained in the volume. It is entitled *perscriptio*, and is followed with a name in the genitive or dative. The tablets are evidently accounts, and from the way in which they are kept there can be no doubt that the spot where they were found was the site of a Roman banker's house. They were discovered in excellent condition, though the damp to which they had been exposed has rendered them very fragile. Those bound are in the best state of preservation. Signor Fiorelli has given an account of the discovery to the Archaeological Academy of Naples, and it is expected that it will throw much light upon the conduct of business transactions under the empire.—*Pall Mall Gazette*.

The most ancient known bound volume of the Old Testament was written some time earlier than B. C. 263; the sheets pressed smooth and strongly bound together into a volume nearly four inches thick. The cords across the back are stout and firmly fastened; additional strength is imparted by wooden frames at either end. The outside cover, which does not go across the back, is simply papyrus, precisely similar to that on which the book is written, except that it is a little thicker. It was certainly bound B. C. 241, or it was found in that year, just as it is now except that handling has worn the sides, and they are somewhat torn, though the inside is intact, and has since been guarded with jealous care by the successive Samaritan chief priests. It was shown in 1866, by its custodian, Selameh, to Mrs. Eliza Rogers, by whom it was minutely described.—*Potter's American Monthly*.

For "The Friend."

William Penn.

Among the biographical accounts of several of the eminent instruments employed in the Divine hand at the rise of our religious Society, which we find interspersed with more strictly historical matter in the recently published volume "Friends in the Seventeenth Century," are frequent references to the character and labors of William Penn. These notices taken as a whole, form a comprehensive sketch of a large portion of his life, and include some particulars gleaned from recent sources relating to his early religious experience, and some considerations respecting the nature of his writings, which are interesting and instructive.

In the belief that in this collected form these notices will prove of value to the readers of "The Friend," they have been extracted as follows.

"It was in Ireland that William Penn, who joined the Society of Friends in 1666, first formed acquaintance with some of its members. He was the son of William Penn, who, trained to nautical life, had by his genius and courage, risen rapidly in the navy, until at the age of twenty-nine he became 'Vice Admiral of the Straits.' From the account of his life and public career, given by Granville Penn, a descendant, he appears to have been a man who made self-interest a leading principle of conduct, but who while eagerly coveting wealth and honor, was never accused of being corrupt as a public servant. His son William was born in 1644, and resided with his mother at Wanstead, in Essex, while his father was absent with the fleet over which he had command.

"Owing to information received by Cromwell through some of the spies kept by him in attendance upon the exiled Charles and his Court, that, notwithstanding he had sanctioned the promotion of Admiral Penn and largely rewarded him by an estate in Ireland, for some losses he had sustained there, he was secretly making overtures to bring the squadron he commanded into the service of the Royalists, he lost favor with the Protector. On his return from an unsuccessful expedition against the Spanish West India Islands, he was deprived of his command and thrown into prison, whence Cromwell generously liberated him at his own humble petition. He then took his family over to Ireland where he continued to reside for some years, on the estate which Cromwell had had bestowed upon him, and which was near Cork.

"In a manuscript written by Thomas Harvey, reciting an account given to him by William Penn, of some of the circumstances of his early life, and which was first published in 'The Penns and Peningtons,' by M. Webb, it is stated, 'That while he was but a child living at Cork with his father, Thomas Loe came thither. When it was rumored a Quaker was come from England, his father proposed to some others to be like the noble Bereans, and hear him before they judged him. He accordingly sent to Thomas Loe to come to his house; where he had a meeting in the family. Though William was very young, he observed what effect T. Loe's preaching had on the hearers. A black servant of his father could not restrain himself from weeping aloud; and little William looking on his father, saw the tears running down his cheeks also. He then thought within himself, 'What if they would

all be Quakers!' This opportunity he never quite forgot; the remembrance of it still recurring at times.' William Penn was then about eleven years of age, and was being educated by a private tutor.

"On the retirement of Richard Cromwell from the position for which he had been appointed by his father, Admiral Penn declared for Charles Stuart, and lost no time in going over to the continent to pay court to him whom he had no doubt would soon be recalled to the throne. Charles employed him in secret service, and rewarded him by the honors of knighthood, and by becoming his debtor for one hundred pounds.

"When a little over fifteen years of age, William Penn entered as 'a gentleman commoner,' at Oxford, where he remained three years; distinguishing himself as a hard and successful student. After the Restoration, the Court set to work to remodel the University, by displacing those who held Puritanical opinions, or who had found favor during the Commonwealth, and installing others, friendly to the re-established church, and the lax moral principles then prevailing. Dr. Owen, conspicuous as a scholar and a strict religionist, was ejected to make room for a royalist partizan, and the students became divided into parties, applauding or denouncing the changes made.

"There is reason to believe, from observations made by W. Penn himself, that throughout his youth he was repeatedly visited by the Day-Spring from on high, convicting him of that which was evil in his ways, and bringing him into serious thoughtfulness. While at college his associates appear to have been those of a religious cast of character like himself, and who, with him, were greatly influenced by the teaching and advice of Dr. Owen. It so happened that while much controversy was going on among the scholars relative to religious opinions and practices, Thomas Loe came to Oxford, and held several meetings. To these meetings W. Penn and his associates went, and a deep impression was made upon their minds by the powerful preaching of this devoted servant of Christ. They declined being present at what were now the regular 'services' of the college, and did not refrain from speaking depreciatingly of what they designated as the 'popish doctrines and usages' re-introduced among them. For this they were lectured and fined. With the ardor and indiscretion of youth, this supposed indignity was highly resented by them. They not only held private meetings for worship and religious exhortation and prayer, but some of them refused to wear the students gown and cap, and in some instances tore them off of those they met. How far William Penn was implicated in the latter wrong-doing is not known; but his positive refusal to wear the usual garb, his bold denunciation of the doctrine and practices he believed to be wrong, and his courageous defence of the gospel truths he had heard from Thomas Loe, brought upon him the enmity of the Masters in power, and he was expelled the University.

"Admiral Penn, who had set his heart upon preparing his son for realizing to the full, the ambitious hopes and aims entertained by himself for his family, appears to have been little qualified to understand his son's character, or to rightly estimate the principles that actuated him. His pride was mortified, and, as he thought, his promising schemes were blast-

ed. He received William with anger, and for a time would hardly deign to speak to him. Accustomed to command, and to be obeyed without question, he ordered him to give up his newly formed views of religious duty, and to hold no further intercourse with those who had shared in his rebellious opinions and course. Enraged on finding that his authority, though seconded by the filial affection of his child, was powerless for removing his religious convictions, he resorted to the use of his cane; followed by solitary confinement in his room, and then banishment from the family.

"It was not long, however, before his good sense convinced him, that the object he had in view was not to be obtained by severity. He resolved to change his mode of attack, and try if what could not be gained by force, might not be brought about by the seductions of a life of gaiety and pleasure. Learning that a number of young men, sons of persons considered to be of high families, were about to go on to the continent and spend some time in study and travelling, he decided to send William with them. Accordingly, furnished with letters that would introduce him into what the world considered the best society, he went to Paris; and fascinated by the courtly and gay scenes of the company into which he found himself welcomed, as an admired guest, he soon caught the worldly spirit that presided over their festivities, and his serious, Quaker-like impressions appeared to pass away, like the morning dew before the burning rays of the sun. He did not however, allow pleasure to wean him from study. He went to Saumur, and placing himself under the tuition of the learned Moses Amyrault, applied himself to the study of the language and literature of the country, embracing the philosophic basis of divinity. Travelling into Italy he made himself acquainted with its language, and gratified his taste for the works of the masters in art.

"On the breaking out of the war with the Dutch, the Admiral called his son William home, where he arrived after an absence of two years. All trace of the religious seriousness and conscientious restraint that had marked his conduct and manner when he left, was gone, and his father was delighted to find his son wearing the carriage, and displaying the accomplishments of a self-possessed man of the world. He was at once introduced at Court, and had the opportunity to become acquainted with many who stood high in the brilliant but profligate society that filled the saloons of Whitehall.

"Wm. Penn now entered Lincoln's Inn as a student of law, and in 1665, when twenty-one years of age, there seemed every probability of his making an accomplished courtier, and a successful competitor for the honors of this world. Few could enter life with more flattering, and apparently better grounded prospects of attaining to all that would gratify a mind with strong intellectual powers, and naturally ambitious of preferment. His manly form, blooming with health, betokened physical strength and endurance. His disposition though lively and active, was marked by docility and sweetness. He possessed ready wit, and his good mental abilities had been well developed and trained by careful culture, and strengthened by extensive and profound literary attainments. Men high in power and place smiled upon him; his father enjoyed close intimacy with the Duke of

York, heir presumptive to the crown, and eagerly sought to secure for his son the glory and riches of the world, which courted his acceptance.

"The Admiral having been appointed by the Duke of York, to accompany him in command of the fleet, took William as one of his staff; but after a short absence the latter was sent home with a dispatch to the King. The plague was now spreading in London, and soon the whole aspect of the city was sadly changed. The awful scenes of death that were daily occurring and struck the stoutest hearts with dismay, brought to the sensitive mind of the gay young man, conviction of the uncertainty of life, and warning of the necessity to prepare for its sudden termination. The Holy Spirit again broke up his false rest, showed him the emptiness of all worldly grandeur, and wooed him to follow Christ Jesus in the regeneration.

"After a cruise of about two months his father returned, flushed with success in the sanguinary contest in which he had been engaged. He found William again serious, and indisposed to continue the course upon which, but a short time before, he had exultantly entered. The increased honors and emoluments heaped on the victorious sailor by the royal brothers, made him still more fearful lest the foolish whimsies—as he thought them—of his son, would yet disappoint his hopes of the hereditary honors that might be settled upon him. Large accession to his Irish estate, derived from royal bounty as a reward for the service rendered, made it necessary that some one should look after his interest there; and having experienced the good effect—as he considered it—of placing his son within the dazzling circle of gay and fashionable life, he hurried him across the channel, with letters of introduction to the Duke of Ormond, then Lord Deputy of Ireland."

(To be continued.)

The Happy Man.—The happy man was born in the city of regeneration, in the parish of repentance unto life, was educated at the school of obedience, and now lives in the plain of perseverance. He works at the trade of diligence, notwithstanding he has a large estate in the country of christian contentment, and many times does jobs of self denial. He wears the plain garments of humility, and has a better suit to put on when he goes to court, called the robe of Christ's righteousness. He often walks in the valley of self-abasement, and sometimes climbs the mountain of spiritual-mindedness. He breakfasts every morning upon spiritual prayer, and sups every evening upon the same. He has meat to eat which the world knows not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies.

When will the Preacher Begin?—An individual, neither a member of the Society of Friends, nor remarkable for his piety, walking near a meeting-house, to which several Friends were proceeding, overtook one of these, with whom he was on intimate terms; expressing a desire to enter, he asked his companion when preaching would commence. To this the Friend, pointing to a convenient seat, replied in a whisper, if thou sits down there, and looks back over bad actions thou hast committed, preaching will begin with thee directly.

The Vatican.—This word is often used, and there are many who do not understand its import. The term refers to a collection of buildings on one of the seven hills of Rome which covers a space of 1200 feet in length and 1,000 feet in breadth. It is built on a spot once occupied by the garden of Nero. It owes its origin to the Bishop of Rome, who in the early part of the sixth century, erected a humble residence on its site. About the year 1160, Pope Eugenius rebuilt it on a magnificent scale. Innocent II, a few years afterwards, gave it up as a lodging to Peter, King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, where the Vatican remained in a condition of security and neglect for more than 70 years.

But soon after the return of the Pontifical Court to Rome, an event which had been earnestly prayed for by poor Petrarch, a which finally took place in 1736, the Vatican was put into a state of repair, again enlarged and it was thenceforth considered as a regular palace and residence of the Popes, who, after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures and books, until it became the richest depository in the world.

The library of the Vatican was commenced 1400 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many in Hebrew, Syrian, Arabian and Armenian Bibles.

The immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome; with paintings by the masters, and with curious medals and antiquities of almost every description.

When it is known that there have been estimated more than 70,000 statues from the ruins of temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist and the scholar.—*Lancaster Paper.*

A Feathered Hunter.—The blue crane of heron of California, is one of the most useful of the feathered tribe. In a field of alfalfa where the mounds thrown up by the gopher are the thickest, may be seen the long-legged crane, with its sharp, yellow bill, standing guard over some fresh earth in course of distribution by the greatest pest, next to the squirrel, known to the farmer. Unlike the heron of the swamps and marshes of Florida, its neck is stretched to its full length while watching its prey. It is generally found standing alone in the field, as if it had deserted its kind, and its mission was to act the solitary sentinel of the meadow.

Its bill is sharp, and as the gopher, with his feet and head pushing the soil, comes to the surface, it is sent through him like a dirk-knife, and he is brought out as if on a skewer. The bird seldom misses its mark; when it does, as if disgusted with its blunder, it spreads its wings, and, with its long legs stretched out behind, takes its flight for another field. When the blackbirds flock in great numbers, picking up the scattered grain, the heron will often stand motionless as a stick till the birds gather around within reach, when it will send its sharp bill through one in an instant, and make as delicate a meal as a hunter could wish.

THE FRIEND.

NINTH MONTH 4, 1875.

We find in the 8th month number of "The British Friend," that the editor *dissents* from the statements in our notice of the proceedings of the London Yearly Meeting, published 7th month 3rd. We are always glad to be rectified, if, in any case we have made a statement.

Our cotemporary says, in reference to that part of our account which speaks of reading the Scriptures in meetings for worship: "A speaker in London Yearly Meeting is made to say, 'Friends must assert their right, now a conclusion had been come to that the Scriptures may be so read.' We must explain at the right spoken of, whether the speaker understood it or not, is a right with a distinct limit." This limit is stated to be where the person reads, "simply under an impression of religious duty." In order to show there is no *manufacturing* on our part of what the speaker said, we take the following from the account given in "The British Friend." "Allegation has been made to the reading of the Bible in meetings for worship. The Yearly Meeting came to the conclusion last year to permit this reading of the Bible—*distinctly limited liberty to Friends in this respect.*" Then, after stating that a young man had been told, "he had no authority to do such a thing," it goes on, "We must assert our rights."

We cannot admit the correctness of our cotemporary's opinion that the Yearly Meeting imposed the distinct *limit* he mentions. The language, on reading the Scriptures in meetings for worship, used by the Conference in its report to the Yearly Meeting is, "That here a pretty unanimous feeling prevails among Friends of a meeting, the Scriptures might with advantage be *regularly* read." The reports of the proceedings of London Yearly Meeting in 1874, represent the minute adopted by it on this subject after discussing the above recited proposition of the Conference, to have embraced the following: "With regard to this *practice*, we have come to no united judgment; but there has been a prevalent desire not to interfere with any liberty in that respect, [reading the Scriptures in meetings for worship] rightly enjoyed among us." It was well known at that time, and it was so stated during the discussion of the subject, that in many meetings the Scriptures were *generally*, if not *regularly* read, as a proper accompaniment of worship, without any claim on the part of any individual of an impression of religious duty, and the point of controversy was whether the meeting should formally adopt the *practice* by minute. Under these circumstances, that meeting, either prohibiting the practice nor bearing testimony against it, but expressing its unwillingness to interfere with the liberty then enjoyed in this practice by its constituent churches, sanctioned it; without any reference to the limit supposed by our cotemporary: the words added in the minute, that in failing themselves of this liberty, it should be done in connection with a faithful upholding of our testimony to the nature of pure spiritual worship, not changing this virtual sanction in the least, the scripture readers aiming they were so doing.

On referring to the account in "The British

Friend," 6th month, 1875, on the "School Conference," we see our mistake—pointed out by our cotemporary—in saying the *General School Conference* recommended teaching music to girls at one of the schools in Ireland. The language in "The British Friend" is, "Some Friends felt very uneasy at a paragraph in the Report, which referred to Montmellick School, Ireland, saying that the committee had recommended that music should be taught the girls, at the expense of their parents; but that the General Meeting had not yet come to a conclusion on the subject." We inadvertently confounded the "General Meeting" with the committee.

Our cotemporary "regrets to learn that injustice has been done [by The Friend] to our dear Friend Isaac Sharp, in his being represented as encouraging young women 'to see if they had not a work for their Lord in the religious use of their musical talents;'" and cannot understand why we quoted the encouragement mentioned, from the Non-Conformist, instead of confining our account to that given in "The British Friend." We certainly had no intention of doing injustice to any one, nor yet to slight our respected cotemporary; but on comparing its account of what I. S. said in the women's meeting, with that given in "The London Friend," we found that the former had altogether omitted an important part reported by the latter, which will be seen by the following quotation from "The London Friend." [The italics are ours. "During the last twenty-five years the love of music had been growing in the land, and Friends had followed in the track, and he did not condemn it. Music was not wrong in the abstract—*God loves harmony in sound as well as in color*—but care must be taken lest it occupy too much time and stand in the way of devotion to Jesus." Our only object in noticing the representation of the substance of the communication, was to show the progress of the changes going on among the members of London Yearly Meeting, and as I. Sharp is supposed to be a conservative man, enable our readers to judge how far they have already progressed. There was no reason to doubt the truthfulness of the report of the Non-Conformist, corroborated in measure as it is, by that of "The London Friend," so far as the latter goes; and unless "The British Friend" can deny—which it does not—that such a sentiment as that given in the Non-Conformist was delivered by I. S., we cannot see how any injustice has been done him.

Our cotemporary speaks of our having charged an "implied fault" on him for remarking in his comments on the proceedings of the Yearly Meeting, that the "conclusions respecting them [subjects of great importance brought before it] were *generally satisfactory*," and advising "*quiet submission to our altered circumstances*," and indicates that the "*generally satisfactory*" is to be understood as "*satisfactory to the majority*," and that the "*quiet submission*," refers exclusively to the change made in the Queries. We are glad of the explanation, and to find there was no intention to endorse the whole course that was taken by the meeting. We, however, had no intention of finding *fault*, direct or implied; for though the tone of "The British Friend" on the changes going on in our religious Society, often appears not a little modified from what it once was, it is entitled to promulgate

its views, without *fault* being found with it by us, however we may dissent from it in some things, and regret the change. It is always a strength and encouragement to us when we find "The British Friend," in this day of revolution and defection, giving its weight and influence to support and defend the doctrines and testimonies of Truth as held by Friends.

SUMMARY OF EVENTS.

FOREIGN.—The English Minister to China has complained of a difficulty having arisen with the Chinese government, but though embarrassing it is not alarming, and it is believed will be amicably arranged. The Times in its financial column says, general depression continues here and on the Continent, partly owing to apprehensions of political complications, but in a great measure due to mere absence of business.

On the 25th ult. Capt. Webb, an Englishman, accomplished the surprising feat of swimming from Dover to Calais, a distance of twenty-six miles in a direct line, without the assistance of any floating or life-saving apparatus. The passage from Dover occupied 22 hours and 40 minutes. Webb reached Calais in good health and spirits, although fatigued.

Fuller reports of the British harvest, confirm the previous apprehension that the yield of wheat is less in quantity and inferior in quality to that of last year.

A Melbourne dispatch mentions the death of Commodore Goodenough, commanding the British squadron in Australian waters. He had landed in Carlisle Bay with a boat's crew from the corvette Pearl, to open intercourse with the natives of Santa Cruz Island, who attacked a British vessel in the same place last year. After remaining about an hour ashore, they were preparing to return to the ship when suddenly the natives, who were only a few yards off, discharged a volley of poisoned arrows. The Commodore and two of the men were fatally wounded, others were injured, but would probably recover. Before leaving the island the Pearl shelled and burned the native village.

On the 29th a disaster befel an excursion train near Kilwick, by coming in collision with an express train on the Midland Road. Five persons were killed and forty injured, some of them probably fatally.

Advices from the English polar expedition have been received from West Greenland. The Alert and Discovery had arrived at Disco after a pleasant passage from England. Both vessels sailed on the 17th of Seventh month for Upernavik, all on board well.

The strike of the mill operatives in Dundee is said to be near its end, negotiations being in progress for a compromise.

The Carlist garrison of Seo de Urgel, consisting of 800 men, has capitulated to the Spanish forces. The garrison were made prisoners of war, and were taken to Puycerda. The Bishop of Seo de Urgel was also taken to Puycerda as a prisoner of war.

The intended marriage of King Alfonso of Spain to the oldest daughter of the Duke de Montpensier, is announced.

The religious pilgrimage from Germany is exciting considerable discussion in France. *Le Moniteur* says France is open to all foreigners, but the government is entitled and bound to oppose all assemblages or displays of banners and insignia calculated to disturb public order, and it will not fail in its duty. The government and public opinion of France agree that it is their duty to abstain from interference with the conflicts in Germany between Church and State, and for the sake of peace, which is dear to us, and desirable to the Germans, to avoid making French territory the scene of their religious discussions. A Paris dispatch expresses the hope that the Catholics of Germany will make no pilgrimage on French territory.

The insurrection in Herzegovina has not been suppressed, and the Porte is concentrating a large force in the vicinity of the disturbed districts. A dispatch to the Times, from Berlin, says the European Powers are unable to induce Turkey to suspend hostilities pending mediation. The latest advices represent that the revolt was spreading, and all northern Bosnia along the river Save in full rebellion. About 8000 fugitives have sought safety on Austrian soil. These are mostly wives and children of the insurgents.

A revolution having occurred in Khokand, the Russian General Kaufman has informed the successful rebels that he will acknowledge the new Khan if Russia be indemnified for losses by the insurrection, and the treaties between the Russian government and the late Khan be accepted and observed by the new one.

Three war vessels with a force of troops and marines on board, have been sent by the Khedive of Egypt to that portion of the Egyptian coast bordering on Abyssinia to repel an invasion from that quarter. More troops are held in readiness for emergency at Suez.

Another revolution has broken out in San Domingo. The revolutionists wish to replace ex-President Baez in power.

Panama has declared war against the Government of Colombia. This is the culmination of the quarrel which for some time has existed between the interior and coast States in relation to the choice of a President for the Republic.

The correspondent of the London Times in Berlin, informs that paper that the Pope has sent his special blessing to the promoters of the Catholic pilgrimage to France, and it seems certain that the project will be carried out. To avoid collisions the pilgrims will enter France singly and rendezvous at Mons and Paris.

According to a recent census the total population of Chili is 2,067,524, an increase of 247,701 in the past ten years.

Liverpool, 8th mo. 30th.—Middling uplands cotton, 7 3/16d.; Orleans, 7 1/4d. Breadstuffs steady.

UNITED STATES.—The failure in Baltimore of Sterling, Ahrens & Co., the largest sugar importing house in the United States, with heavy liabilities, occurred last week. The failure is attributed to the general depression of business and shrinkage in value of coffee and sugar, of which the firm had large stocks on hand. The yearly sales of this house are said to have amounted to \$40,000,000.

On the 26th and 27th ult., San Francisco was surprised and alarmed by the failure or suspension of several of the banking institutions of that city. The Bank of California, with a nominal capital of \$5,000,000, stopped payment on the 26th, after paying out about \$1,400,000 gold that day. The following day the National Gold Bank and Trust Company and the Merchant's Exchange Bank also closed their doors. It is believed that the two last named banks will be able to pay all demands when the panic subsides. All the city banks are considered sound except the Bank of California, which had engaged in speculations outside of legitimate banking. Ralston, the President of the Bank, was found drowned the 27th ult., having it was believed committed suicide, or been seized with apoplexy while bathing.

A Washington dispatch of the 27th says: Heavy transfers of gold to California are being made by the Treasury to-day in support of the banks of that section. Upon official notification received at the department that the agents of banks have deposited gold with the Assistant Treasurer at New York, telegraphic instructions are sent to the Assistant Treasurer at San Francisco placing credits to the respective banks making such deposits in New York. Thus far over \$1,000,000 has been transferred.

The gross earnings of the Chicago and Northwestern Railroad, for the year ending 5th mo. 31st, 1875, were \$12,707,726 or 12.14 per cent. less than last year.

The total amount of tolls collected on the New York State canals to 8th mo. 14th, was \$704,247, which is less than half that received in the corresponding period of 1874.

Later dispatches from San Francisco say that the liabilities of the Bank of California are estimated at fourteen millions of dollars with available assets to half that amount. The funds had been largely and recklessly employed in various enterprises of a speculative character. A dispatch of the 29th says, the city has resumed its usual quiet. The excitement of the last few days has died out, and a general feeling of confidence seems to have followed. No further concern respecting the banks appear to be felt.

There were 378 interments in Philadelphia last week, including 196 children under two years. There were 56 deaths of cholera infantum, 40 consumption, and 25 marasmus.

The Markets, &c.—The following were the quotations on the 30th ult. *New York*.—American gold, 114 3/8. U. S. sixes, 1881, 122 1/2; do. 1867, 120 1/2; new five per cents, 117. Superfine flour, \$5 a \$5.50; State extra \$5.75 a \$6.10; finer brands, \$6.50 a \$9.20. Michigan amber wheat, \$1.50; do. State, \$1.47 1/2; No. 2 Milwaukee spring, \$1.37; No. 2 Chicago, \$1.34. State barley, \$1.15. Oats, 50 a 60 cts. according to grade. New State rye, 98 cts. Yellow corn, 80 cts.; old white, 85 cts. *Philadelphia*.—Middling cotton, 14 1/2 a 15 1/2 cts. for uplands and New Orleans. Superfine flour, \$4.50 a \$5; extras, \$5.25 a \$5.75; finer brands, \$6 a \$8.50. Old red wheat, \$1.40 a \$1.48; amber, \$1.50. Rye, 90 a 95 cts. Yellow corn, 84 a 85 cts.; mixed, 83 a 84 cts. New oats, 45 a 61 cts.; old white, 70 a 72 cts. Clover-seed,

12 1/2 a 14 cts. Timothy, \$2.75 a \$3.25 per bushel. About 3600 head of beef cattle were sold at a range of 4 1/2 to 7 1/2 cts. per lb. gross. Extra sold at 7 1/2 a 7 3/4 cts.; fair to good, 6 a 7 cts., and common 4 1/2 a 5 1/2 cts. Sheep, 4 1/2 a 6 cts. per lb. gross. Receipts, 12,000 head. Corn fed hogs \$11.50 a \$12.50 per 100 lb. net. Receipts, 4,500 head. *Chicago*.—No. 1 spring wheat, \$1.24; No. 2 do., \$1.16 1/2; No. 3 do., \$1.12 1/2. No. 2 mixed corn, 63 cts. No. 2 oats, 40 cts. Barley, \$1.07. Lard, 13 cts. *Baltimore*.—Superfine flour, \$4.75; extra, \$5.75 a \$6.25; finer brands, \$6.50 a \$9.00. No. 2 western amber wheat, \$1.48; No. 2 western red, \$1.46; Pennsylvania red, \$1.40 a \$1.42. Southern white corn, 89 a 91 cts.; yellow, 84 cts. New oats, 47 a 54 cts. *St. Louis*.—No. 2 winter red wheat, \$1.42; No. 3 do., \$1.29. No. 2 mixed corn, 62 1/2 cts. No. 2 oats, 36 cts.

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Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his residence near Barnesville, Belmont C. Ohio, on the 15th of 5th mo. 1875, JOHN HALL, in the 54th year of his age. During life he evinced a zealous care in the attendance of our religious meetings; many times under the pressure of bodily affliction. He bore a short but severe illness with patience and resignation, leaving his friends the consoling belief that through the mercy of a compassionate Saviour, he has entered the mansions of eternal rest and peace.

—, at his residence in Burford, Brant Co., Ontario, Canada, on the 15th of 7th mo. 1875, HIRAM HAIGER in the 70th year of his age, a member of Norw. Monthly Meeting. He bore a protracted illness with patience and resignation, in cheerful submission to the Divine will, and passed quietly away, we trust, to more enduring inheritance.

—, in Philada., 7th month 21st, 1875, MARTHA I. widow of Mahlon L. Lovett, aged 62 years, a member of Falls Monthly Meeting, Pa.

—, at his residence in Heper, Winneshiek C. Iowa, on the 15th of 8th mo. 1875, LEMUEL JONES, the 71st year of his age, a beloved member of Winneshiek Monthly Meeting: of whom it may be said: Blessed are the dead who die in the Lord.

WILLIAM H. PILE, PRINTER,
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